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MR TUCKERMAN'S

TENTH SEMIANNUAL REPORT,

AS A

MINISTER AT LARGE IN BOSTON.

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"The system which produces the happiest *moral effects*, will be found most beneficial to the interest of the individual, and to the general weal. Upon this basis the science of political economy will rest at last, when the ponderous volumes by which it has been overlaid, shall have sunk by their own weight into the dead sea of oblivion." — *Southey's Essays.* Vol. I. pp. 181, 182.

"The gentlest method which I know, and at the same time one of the most effectual of the methods, of stopping the progress of vice, is *by removing the temptations to it.*" — *Fielding's* "*Causes of the Increase of Robbers.*" Works, Vol. X. p. 351.

"It is the misfortune of this country, (England) and it has been the calamity, and may prove the destruction of Ireland, that *the different classes of society have not a sufficient bond and connexion of intercourse.*" — *Sir Thomas Barnard, on the Education of the Poor*, p. 60.

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REPORT.

To the Executive Committee of the

American Unitarian Association.

Gentlemen, — The term poverty, as I have used it in my Reports, signifies a dependence upon charity for the means of subsistence. I consider no one, therefore, in the strict sense of the term, as poor, who is not thus dependent; and every one who thus depends on charity, during the time of this dependence, and in the degree of it, is poor. In view of this definition, in my Report of May 5th, 1830, I divided the poor into three classes. 1st, those who are only occasionally, and partially poor. 2d, those who are frequently, and considerably poor. And, 3d, those who are constantly, and absolutely poor. Between these general divisions, I observed, that there are examples of every supposable degree, and kind of poverty; and I brought before you such examples as I could, within the limits I must prescribe to myself, of the character and condition of each of these classes of the poor among us. My only object, however, then was, to expose the injustice of the sentiment which is sometimes formed of the whole of the poor, from the specimens which we see abroad as vagrants, or which come to our

houses for broken food, or which are generally found in alms-houses. But there are other, and not less important classifications to be made of this great department of our fellow beings, if we would think correctly, or act wisely, or justly respecting them. I cannot, however, proceed to the classification which I would now offer, without pausing to bring the consideration distinctly and strongly before my own mind, that I am about to classify, in some respects at least with a view to mere pecuniary calculations respecting the charge of them, not creatures of another and a lower nature than our own, but our equals in natural rights; our fellow immortals; the children, equally with ourselves, of him whom we call "our Father in heaven;" and some who are our superiors, it may be, in all which constitutes excellence in the sight of God. I would therefore think of them, in every step of my way, with the respect, and interest, and affection which are due to them, in view of our common origin, our consequent relation to each other, and our common infirmities, exposures, defects, and final accountableness. I would not, indeed, while thinking of our duties in respect to the poor, forget the duties of the poor to themselves, and to society; for it is no part of charity to minister to idleness, and recklessness, and vice. But, in truth, never shall we do anything which will avail much for the remedy, or the prevention of pauperism, or of crime, or even for the relief of the most pressing wants of those who stand most in need of the relief we can give them, till we strongly feel the sentiment of a common nature with them, and are brought to act upon the broad principles at once of christian justice, and of christian humanity.

"The condition of man," says Colquhoun, "is susceptible of four material distinctions. First, that of utter inability to procure subsistence. Second, that of inadequate ability. Third, that of adequate ability, and no more. Fourth, that of extra ability, which is the ordinary state of man, and is the source of wealth." * The

* Colquhoun has made three classes of the "causes of indigence." The first class he designates, "causes of indigence irremediable." The second, "remediable indigence, requiring props to raise it to a state of poverty." The third, "culpable causes of indigence." — "*Poverty*," he says, "is that condition of society, where the individual has no surplus labor in store, and, consequently, no property but what is derived from constant industry in the various occupations of life. Or, in other words, it is the state of every one who must labor for subsistence." — "*Indigence*," he defines to be "that condition in society, which implies *want*, *misery* and *distress*. It is the state of any one who is destitute of the means of subsistence." (Treatise on Indigence, pp. 7, 8.) I quote these definitions, because, without them, this classification would hardly be intelligible. I am not satisfied, however, with this distinction between indigence and poverty, or with this definition of *poverty*. An individual is not poor, and should not be thought to be poor, who by his or her industry, in any of the occupations of life, can and does obtain the means of subsistence. Nor is a family to be considered as poor, the wants of which are met either by its head, or by the united exertions of its members, without appealing to charity. Such a family, or such an individual, by sickness, or other causes, may in a short time be brought to poverty, or to a dependence on charity. And so also may the most affluent individual, or the most affluent family. But as long as any shall actually provide for their own necessities, though compelled to daily labor to make this provision, they are not poor. This distinction between those who can, and do, and those who do not, and cannot provide for their own wants, is, I think, important. There are not a few who labor very hard for self-support, and who live by their own labors, though indeed sometimes called to painful privations, who

poor are comprehended in the two first of these divisions. The two last comprehend those who have a competency, and the rich. This classification, however, is too general. Fielding * divides the poor into "three classes. First, those who are unable to work. Second, those who are able and willing. And, third, those who are able and not willing." Of the last of these classes it is very clear, that society has a right to oblige them to do as much work, as will give a fair compensation for their support. The right is quite as perfect to authorize a justice of the peace, or a civil court, to send one who is living, and who shows a determination to live upon charity, while he *can*,

are perhaps excited to industry by no circumstance more strongly, than by a dread of being ranked with the poor, by falling into a state of dependence on charity. Let such persons be considered, and treated, as if they belong to the great division of the poor, and you will chill this spirit of industry. You will unnerve the arm which was strong for toil, and open for charity the hand which has been clenched against it.

I am glad of this opportunity, and I will not let it pass, to pay the tribute of my very high respect to the memory of Colquhoun, who, while he was exceeded by no one in his fidelity as a magistrate, appears, in the discharge of his official duties, never to have lost his sympathy with human weakness and want, and his deep interest in the moral recovery of the vicious. The police of cities has suffered from nothing so much, as from the want of this sympathy and this interest in its officers. The wisest civil regulations that can be devised will avail but little for the advancement of society, if the magistrates who execute them look not beyond the letter of their commission, and fail to communicate what they learn of the causes, the remedy, and the prevention of crime; and if the agents whom they employ as their ministers of justice, are scarcely, in moral character, raised above the culprits who are brought before them.

* See "Causes of the Increase of Robbers &c." Fielding's Works, Vol. x. p. 388.

but *will not* work, to a House of Employment, as to send a drunkard to a House of Correction. And well would it be for our community, and for every community, and well also for the obdurately indolent poor themselves, if this right were not only legalized, but if its exercise were demanded by public opinion. Surely, a broad distinction should be made between those who *will*, uncompelled, do nothing for their own support, and those who are poor while they are actually availing themselves of every means which they have, and of every opportunity, for self-subsistence. In respect to those who are poor, and *cannot* work, there is, and can be in fair minds, no doubt of our duty. It may indeed be a question difficult of solution, "how may we most wisely provide for them?" But, provide for them we must, or we are guilty before God. But these divisions of Fielding are also too general. They overlook, or come short of, some of the most important distinctions in regard to poverty, and the poor. They give no light on some of the most important questions which arise upon these subjects.

I would divide the poor, then, into four classes.

In the *first* class I would place those who are *irremediably* and *innocently poor;* who have been made poor by causes beyond their own control.

The *second* class comprehends those whose poverty is *remediable*, and who, like those of the first class, are *innocently poor*.

The *third* class includes those who are *remediably poor*, but *poor by their own fault*.

The *fourth* class consists of those whose poverty is *irremediable*, and is to be ascribed to *their own misconduct*.

I do not offer these as a substitute for all other classifications of the poor. Far otherwise. But I think that they will do something to aid us in conceiving more justly of the condition and character of the poor; of the character of their claims, and of our specific duties in regard to them. And it is not a small good that is obtained, if the obscurity of our views of these great subjects is even so far diminished, that we are encouraged more earnestly and perseveringly to endeavor to comprehend them.

Here let me add a word of explanation, before I adduce examples of those who are to be placed in these several divisions.

In speaking of those who are *innocently poor*, and of those who are *poor by their own fault*, or their own misconduct, I would be understood to refer only to the immediate, or personal causes of the poverty of the individuals, who become objects either of private, or of public bounty. Many are made poor by the heedlessness, the recklessness, or the guilt of others, who are yet themselves, as far as their poverty is concerned, entirely innocent. This is a consideration not to be lost sight of; for it would manifestly be most unjust to treat the innocent as if they were guilty; and it would be equally injurious to themselves, and to society, to treat the guilty as if they were innocent. — Secondly, I would remark, that *innocence*, and *guilt*, as I here use them, are relative, and comparative terms. Not only may an individual be very far from innocence, in view of his general character, while yet he may be innocent with respect to the circumstances which have brought him to poverty; but it is important also to understand, that there are very different degrees of moral evil in the circumstances, to

which the poverty of individuals is immediately to be ascribed. To act justly, therefore, in regard to the individual, and wisely in respect to society, we must maintain a perpetual reference to this diversity of circumstance, and of character. — I must observe also, that some qualification is to be made of the terms *remediable*, and *irremediable*. There is, indeed, a poverty which is absolutely irremediable, and which no foresight, and skill, and provision can prevent, because its causes are wholly beyond human control. Examples of this poverty will be found in the first of the classes into which I shall divide the poor. But there is also a poverty, which is irremediable with respect to the individuals suffering under it, while yet much may be done to prevent the action of its causes upon others. Examples of this kind may be found in the second of the following classes. And there is also a great extent of poverty in the classes, in which I consider it to be remediable, in which, as in many diseases, it is remediable in very different degrees; in some cases entirely, and in others very partially. There is also a poverty, from which the individuals suffering under it cannot, unaided, recover themselves, while yet they may be recovered from it by others, or be brought by others into a condition in which they may provide amply for a comfortable subsistence. — With these preliminary observations in view, I proceed to illustrate the classifications which I have suggested of the poor, with respect to the kinds of poverty, and to its moral character.

The first of the classes to which I have referred, consists of those who are *irremediably*, and *innocently* poor; who have been made poor by *causes beyond their*

own control; or who are poor, in the phrase of law, "*by the act of God.*" Who are they?

I answer, 1st, those who are *incurably insane*, either from a constitutional tendency to mental derangement, or simply from disease, or from a bodily injury which has befallen them, or who are made insane by adversity, or by some other great affliction, or by any cause for which the individual is not himself culpable, and who, by their insanity, are brought to a permanent dependence on charity for the means of their subsistence. Irremediable poverty is indeed a necessary consequence of incurable insanity with every one, who, while sane, could only make provision for the passing day, or week; or, who was even then occasionally, and partially dependent for support upon the hand of charity. There are poor of this class in families, in insane hospitals, and even in prisons. The richest of the incurably insane will, indeed, in one sense, be as dependent for life on charity, as the poorest of his fellow beings who is suffering under the same dreadful malady. But the cost to be incurred for the charge of one in this condition who is rich, is paid from his own resources. Though wholly incapable, therefore, of appropriating these resources for his own support, he is not poor. But he to whom no such resources are left in a case of incurable insanity, must be permanently provided for either by public, or by private bounty. And if he have not brought this insanity upon himself by folly, or by vice, he has a legal right to a comfortable provision for his maintenance, on the principle, that "the act of God injures no man." His *right* to support from the care and kindness of others is as perfect, as is the right of

the insane rich man to support from his own property.*

* I cannot here discuss the question, of *the rights of the poor*. But I would invite attention to it. There is often great vagueness, and not unfrequently great injustice, in the sentiments of men upon this subject. "A poor man," says Paley, (Philosophy, pp. 82, 83,) "has a right to relief. Yet, if it be refused him, he must not extort it. — He has a right to relief from the rich. But the mode, the season, the quantum of relief, and who shall contribute it, are not ascertained." Let these qualifications be admitted, — and I fully admit them, — and what do they imply? Imperfection either in the right of the poor, or in the corresponding obligations of the rich? No. They do, however, imply a right in the rich to judge for themselves respecting the mode, the season, the quantum of relief, and how much each one is bound himself to contribute. But the obligation thus to judge, and to judge justly in the case, and to act in conformity to this judgment is a perfect obligation. Let this obligation be felt, and acted upon, and the rights of the poor will be better understood, and better secured, than they could be by any legal definitions, or legal enactments. By the poor, as well as by the rich, rights may be forfeited. But how are rights forfeited except by wrong doing? And, in any case in which they are forfeited, the question is of great importance, to what extent? A criminal, who has forfeited his life to the laws, is not considered to have forfeited his right to food, clothing and shelter, while the laws shall permit him to live. Who, indeed, would not cry out against the injustice, as well as against the inhumanity, of refusing food to a hungry criminal? And why, but because his necessity, and his inability to provide for his wants, give him a right to food from the common stock of others? Has not *an innocently poor person*, then, in proportion to *his* inability, a right to a comfortable support from others, which is quite as absolute as is the right by which any property is held in society? I would bring these inquiries to the test of the original principles of the social compact, and to the generally acknowledged principles of civil justice; and I am willing, as far as legislation is concerned, here to leave decisions respecting the rights of the poor. Let legislators, and the community, in view of these principles, "render to all their due," and there will be a vast

2d. In this class are to be placed those who are born idiots, or who, from causes beyond theircontrol, have fallen into idiocy, and whose immediate relatives are unable to provide for their support. *Their* right also to a provision by others, either public or private, which shall be adequate to a suitable care of them, and to their comfortable maintenance, is as perfect as the right by which any of us hold any one of our possessions. Is it not? And if not, why?

Again. Here are to be placed those, who, though not idiots, are yet either naturally, or through accident, or disease, obviously so deficient in capacity for self-direction, and even for any useful service, that they cannot profitably be employed by others; and, neither possessing the means by which they may be supported, nor connected with near relatives who are able to support them, must be provided for by charity. They are made irremediably poor by this irremediable deficiency of intellectual power; and they are innocent in respect to their poverty, or dependence, because they are innocent in respect to the cause of it. The poverty of some who are

diminution of human suffering, and sin. It is the doctrine of Malthus on this subject, that "we are bound in honor and justice *formally to disclaim the right* of the poor to support;" that they have "*no claim of right* on society for the smallest portion of food, beyond that which their own labor would fairly purchase;" and that, "if this system were pursued, we need be under no apprehensions that the number of persons in extreme want would be beyond the power and will of the benevolent to supply."—If Mr Malthus, or any of his descendants should ever be poor, God grant that their claims may never be left for decision with the receivers of his system of Political Economy!—*Malthus' Essay*, Vol. iii. pp. 179, and 181, 182.

intellectually very deficient, may, indeed, be but partial, because, under the direction of others, they may be made in some degree to contribute to their own subsistence; and, as far as any may be found who can thus compensate society, or their friends for their maintenance, they are remediably poor, and are to be placed in the second class. In regard to these, society has a right to claim, and to appropriate, whatever capacity they may have of contributing to their own maintenance. But in proportion to the intellectual deficiency which has thrown any upon the charity of others, their claims to the interest and support of others are perfect. They may not be innocently disregarded.

Again. There are those of this class who are born cripples, or who are so far maimed, or are so much diseased, or are otherwise so much enfeebled and broken, and without any fault of their own, that they are incapable of providing for their own necessities. They may have quite a sufficiency of intellectual capacity, and the best disposition to keep themselves from all unnecessary dependence on charity. It may even be, and I have known it to be, that this disposition has led to efforts for self-support, which have produced a greatly aggravated and protracted suffering, from the very infirmity which has disabled them. Here, then, likewise, are rightful claims. These claims will indeed generally be asserted with modesty, in proportion to the innocence of the sufferer who may adduce them. But shall we therefore be justified in failing to recognise and to answer them?

Again. There are those, who, having supported themselves by honest labor, but having been unable to make any considerable provision for the future, are gradually

brought to dependence by the increasing infirmities of old age. There are aged men, and aged women of this description, who are worthy of high respect, and of a generous sympathy with their sufferings and wants. They have done what they could do, and they can now do no more. They must be poor till they die. But as they are not blamable for their poverty, they must not be *punished* for it. In other words, they should not be treated as if they were vicious, by refusing any other provision for them than one which will class, and connect them, with the notoriously vicious.

There are indeed those of each of these descriptions of our fellow beings, who are to be found in the affluent, and in the middling classes of society. But whatever may be the dependence of such individuals upon their friends, who are able to provide for them, they are not to be classed among the poor. Their place is with those of the family, or circle, of which they are a part; and no obligation of life is generally, in the abstract at least, felt to be stronger, than that of near relatives, when they are able to do it, willingly and adequately to provide for those, who, by the act of God, are thus disqualified to provide for themselves. And is the obligation less perfect, where a competent provision for individuals such as these cannot be made by their relatives, that it should be made for them by others? The question is a very important one, where, in these cases, lies the responsibility? This question, however, I leave for the present.

The *second* of the classes I have named consists of those, who, like those of the first class, are *innocently poor;* but whose poverty, unlike theirs, to a great ex-

tent at least may be remedied, and for all practical purposes is in every case to be considered as *remediable.* This is also a class of the poor whose claims upon our charity are unequivocal; for, like those of the first class, they, also, are poor "*by the act of God.*" In any measure, therefore, or provision for them, their innocence should be distinctly recognised.

In the first division of this class I would place *the deaf and dumb.** A few years only have passed, since it would have been necessary to have placed this very interesting portion of our fellow beings in the first class which I have named of the poor. But the new language of signs, which is now taught in asylums for the deaf and dumb, has brought them into a new connexion with the speaking part of our race. In these asylums, also, they are taught the arts, and trades, by which they may provide amply, and honorably, for their own subsistence. These institutions, which are worthy of universal patronage, have most deservedly obtained the fostering care of more than one of the governments of our States; for they are direct and efficient means, not only of saving their inmates from pauperism, and thus from a greatly prolonged dependence on public provision for their support, but of a very great advancement of human virtue and happiness.

In the second division of this class we may place *the blind.* It is not a very long while since we should have been compelled to have classed these also among the ir-

* According to the last census, the number of deaf and dumb persons in the United States was, 5,363; and of the blind, 5,444. Boston Daily Advertiser, September 4th, 1832.

remediably poor. But not only has it been ascertained that many, who would once have been considered, and treated, as incurably blind, may be restored to sight, but that by means of an asylum for those whose eyes no skill can open, they, like the deaf and dumb, may be taught the arts and trades, by which they may be secured from an otherwise inevitable dependence for their support upon the bounty of others. There are asylums for the blind in Paris, in Edinburgh, in Liverpool, &c; and I heartily congratulate our fellow citizens upon the prospect we have of a similar institution in our own city. It is not an experiment which is now for the first time making among us, of the practicability, to a very considerable extent, of enabling the blind to provide for their own support by their own labors. It is a well established fact, that there are important mechanic arts which can not only be practised by the blind, but in which the blind may even be instructers of the blind. May God speed the enterprise, which has for its object so excellent a charity! *

* The New England Asylum for the Blind, in Boston, was instituted in February, 1829. It was opened for the reception of pupils about the middle of the last August. Dr S. G. Howe is its superintendent; and he has not only qualified himself for the service by visiting the best asylums for the blind in Europe, but he has with him a very able blind teacher of the blind, who came with him from Paris for the purpose of being an instructor in Boston. There are now four male, and three female pupils in the school; and they have already given very satisfactory evidences of the usefulness of the institution. The permanent fund for its support is now about $3000; and it receives from $2000, to $2500 a year, by a grant of the Legislature, which appropriated to this asylum whatever surplus might annually be uncalled for of the grant made

Another division in this class consists of the *curably insane*, in whom their malady is the result of causes be-

for the education of the deaf and dumb in the State. There are, however, many applicants for this charity, who, from the inadequacy of its means of supporting them, are necessarily excluded from it.

In this connexion, I beg leave to express my sense of the great importance and value of one of the most interesting, and at the same time one of the least patronized, of our institutions for the relief of suffering humanity; I mean, "the Massachusetts Charitable Eye and Ear Infirmary." It is very common with me, as I pass from house to house among the poor, to see the young, as well as the aged, — parents and children, — suffering grievously from affections of the eyes; and, but for this Infirmary, unspeakably aggravated would be their sufferings. But there they go for relief; and there they are actually relieved from diseases, which otherwise might have been of an indefinite continuance, and, in not a few cases, might have brought on a total blindness. It is, in truth, a matter of very great surprise, that after the publication, and distribution of the reports of this institution, in which we are told that about 700 individuals have annually gone to it for the advice and aid of its physicians; that from its commencement, in the autumn of 1824, there have been five thousand three hundred and sixty applicants for this charity; of the comparatively small number of cases in which their diseases have been incurable; of the cases of recovery from total blindness; and, of the large numbers who have there been restored to the use, and the enjoyment of their sight, who might otherwise have suffered from a diseased vision through their lives; — and, when it is considered, that those who are so relieved there are of the class who depend on their daily labors for their daily subsistence; that many of them are females, whose diseases of the eyes have been induced by their severe labors as seamstresses, for the very purpose of escaping a dependence on charity for their support; and that many are the children of the poor, who, by a loss of their sight, may have no refuge from irremediable poverty, but in an asylum for the blind; it is indeed very surprising, in view of these unquestionable facts, that, in our benevolent com-

yond their control. We place in the third class the curably insane, whose insanity is fairly ascribable to their own misconduct. As far as poverty, or a dependence on charity is occasioned by insanity, it is, of course, as remediable as is the disease; and the innocence of any in these cases being admitted, their claims, at least in the view of Christianity, are as unquestionable, as their condition is forlorn. The proportion is indeed so considerable of cases, in which, under modern treatment, the insane are recovered to the enjoyment of reason, that the division of poor to which I here refer has, on this ground, very strong demands upon the sympathy and interest of their fellow beings.* It would seem, indeed, to whatever cause insanity is in any case to be ascribed, that an appeal for kindness in behalf of those who are bereft of reason, and who can be suitably provided for neither by their own, nor by the

munity, this institution should not have obtained an endowment more suited to its unequivocal, and its great deserts. I am indeed glad of an opportunity, if my judgment shall be thought to be of any value on the question of the usefulness, and the claims of our charitable institutions, to call the attention of our opulent and philanthropic citizens to this important, and deserving Infirmary. It has done much, and might do much more, as a means of saving from poverty, as well as for the alleviation of physical suffering. It is, in every view of it, eminently a christian institution. But with its present resources, it can but partially accomplish its objects. It was founded by the philanthropy, and from the smallness of its funds could have failed but for the untiring services, of Dr Reynolds, and Dr Jeffries. For this Infirmary, as well as for an asylum for the blind, it would seem that nothing more could be wanted, than an appeal to christian sympathy and kindness. But they are both worthy of patronage, if viewed only as expedients of political economy.

* I am told by Dr Wyman, physician of the asylum in Charlestown, that three fourths of the insane, under a wise and faithful treatment, may be considered as curable.

resources of those immediately connected with them, must be wholly needless. And, happily, a truly generous provision is making by the civil authorities of our Commonwealth, exclusively for the insane poor. It is, in truth, a most humiliating fact, that many of the insane poor have been sent to the prisons in our State, and have thus been treated as criminals, — on no other grounds than that this was the least expensive method of confining them. Within six years, fifty-eight of this class of sufferers were sent to the House of Correction in our city; and there shut up in cells sufficiently dark, close, unventilated and unwholesome, to make incurable the insanity from which the unhappy subjects of it might have been recovered, perhaps, even by a month or two of the care and kindness which they could have received, if they had been placed in the asylum in Charlestown.*

There is another section of this class of the poor, which has peculiar claims upon the interest of the patriot, the philanthropist, and the Christian. I refer to that large body, the children of the poor, from infancy to 15, or 16 years of age. Here is at once the most abundant, and the most controllable of the sources of poverty and crime; for here may remedies of these evils be most effectually applied, and thus a new principle of life and happiness be imparted to society. Some of these children require, indeed, no especial care beyond that of their natural guardians; for there are no parents more judicious, vigilant

* Let any one go even now to our House of Correction in Leverett Street, and see the insane who are there, and if he be not shocked by the wickedness of this treatment of these unhappy fellow beings, — why, I know not of any form of immorality which is sufficiently hideous to shock him.

and faithful, than are to be found among the poor. But some among them are *orphans*, who have no immediate relatives that are at once disposed, and able, to take the charge of them. Others of them are *the children of widows*, who would, but unaided cannot, bring them under the discipline of virtuous principles. And others of them are the *intellectually and morally neglected children of poor and vicious parents.* Depraved, however, as any of these children may be, they are still, in respect to their poverty, to be accounted *innocent;* for their poverty, or dependence on charity, to a great extent at least, is a necessary consequence of their parentage. And this poverty should in every case be held to be *remediable.* Children of this class are received into our House of Industry only when they are very young, where they are well taught, and are all indented to masters in the country before they reach the age of twelve years. These children, I am told by the master of the House, generally do well. A considerable number of those who are further advanced in years, and in vice, are sent to the House of Reformation, where, after having been well taught, and well trained in the way they should go, they are also indented to masters in the country, till they shall have attained the age of 21 years. The results of this experiment have been favorable beyond even the most sanguine expectations of its friends. But further provision for this class of children is demanded, and it will soon be made, in the establishment of a Farm School, to which we look as one of the wisest and most efficient of the institutions which has been devised by christian benevolence.* Poverty, and crime indeed

* The proposition of a Farm School, for the more extensive rescue and education of idle and morally exposed children in this city, was

threaten us, and come to us, not solely from the ranks of the poor. Many children of the competent, and even of the rich, through early vice and recklessness may become inmates of our prisons, or beggars in our streets. It is well, therefore, and our duty, to look with a strong solicitude to all the exposures of all the classes of the young. But where the young have natural guardians and protectors, who are able to restrain, to guide and to secure them, on them rests the great responsibility of their guidance and security. But where rests responsibility for the orphan poor; for the children of poor widows who cannot govern them; and for those of vicious parents, who

first made by Patrick T. Jackson. The first plan of the school was drawn by his brother, Judge Jackson, who is President of its Board of Directors, and whose zeal and interest in the cause have been among the most important means of its success. The first meeting at which gentlemen were called together to consider the importance of the object was held in the hall of the Tremont Bank, on the 27th of the last January. Subscription papers for funds were prepared, and in a very short time $23,000 were obtained. A strong wish having been expressed, that the House of Reformation might be connected with the proposed Farm School, several conferences were held with a committee of the city government on the subject: and it was not till about the middle of the last month that it was decided, that this union, for the present, at least, is not expedient. As soon as this decision was made known, the Directors of the Farm School proceeded to make a purchase of Thompson's Island, in Dorchester Bay. A row boat passes with ease, in fifteen minutes, from Dorchester Point, to the island; upon which, as soon as may be, the necessary building will be erected. The island contains one hundred and forty acres of land, almost all of which is of an excellent quality. The right of a landing place at Squantum-Point is also secured, from which the distance to the island is but a sail of two or three minutes. Mr Wells, now superintendent of the House of Reformation, has been elected superintendent of the Farm School, and has accepted the appointment.

care not for their virtue, for their condition here, or for their souls hereafter? To me, indeed, it seems that the divine command, "go and save these children," is as plainly addressed to Christians, as is any one lesson that was ever given to us in the providence of God. And, by fidelity to this duty, more, I believe, may be done to lessen the burden of taxation, to give security to property, to advance the general interests of society, and, above all, to accomplish the moral objects of Christianity in the temporal and spiritual salvation of men, than by any other means within the scope of human exertions.

To this class belong also those, who, being generally able, while they have health, to provide for their daily wants, but unable to meet any extraordinary expenses, are occasionally and temporarily reduced to a dependence on charity by sickness;— it may be their own, or of their children. The loss also of a husband and father, who has provided comfortably for his family, but who had made, and could make, no provision for them beyond the time of his death, may bring a virtuous family to temporary poverty. And, beside these, there are those who must have constant employment to enable them to pay their rent, and to obtain the necessaries of life. Such for example are those, and they are not few, who make coarse shirts and pantaloons for eight or ten cents each, and who, by severe labor, cannot earn more than sixteen or twenty cents a day. But their supply of work occasionally fails; and sometimes for four, and five, and six weeks, they can hardly find enough to earn half, or a third of that sum. This failure of supply must therefore bring them for a time to a dependence on charity. "He who lives upon the wages of daily labor, and can only live

upon those wages, without laying up store for tomorrow, is spending his capital; and a time must come when it will fail." This is not unfrequently a condition of many very deserving families; and of families, too, whose rent must be paid to the last cent, and whose children must be fed. If this temporary dependence cannot be met, and their poverty remedied, by a supply of work, it must be met by charity. Is charity here withheld? The alternative is, extreme suffering from want; or, the scarcely smaller suffering from the embarrassment of debt, which will not only sink them deeper into dependence, but expose them even to sorer, and far more dreadful evils. Some experience is indeed required for a discrimination of character and condition in the cases of those, who plead a want of employment as the cause of their poverty; for there are those who would have employment, but for their inefficiency, or indolence; and who are willing, as far as they can, to live upon the charity and the industry of others. But deception upon this subject cannot long be practised upon those, whose business it is to visit, and to know the poor, and who know how to avail themselves of the lessons of their own experience. And no one who knows how to make this distinction, will think lightly of the wants of the industrious and virtuous poor, who would, but from causes beyond their control cannot, provide for their absolute necessities. No one can understand their condition without strong feelings, not only of sympathy, but of obligation, if he possesses the means, of ministering to their relief and comfort.

The *third* class of the poor to which I would call your attention, consists of those whose poverty, though imme-

diately *attributable to vice*, is yet *remediable*. This class also contains several divisions.

1st. Here I would place the young, who are of an age to earn enough for their own support, and who have physical ability to make this provision for themselves, but who have learned to prefer idleness, and vagrancy, and dissipation, and dishonesty, to regular and useful employment. These juvenile delinquents are not always the children of poor parents; and, where they are not, it may be thought that we should not class them with the poor. But even those of them whose parents are not poor, are in truth living, and, unchecked, will continue to live, upon the industry and resources of others; or, even if some of them should ultimately inherit property, they will, if left to themselves, go on in their career of vice, till they either sink into the abjectness of irremediable poverty, or into the deeper debasement of a life of recklessness and crime. But every juvenile delinquent, if already a pauper, may be rescued from pauperism; and if only on the verge of the gulf, may be saved from falling into it, and made a useful, respectable, and happy member of the community. It is believed that the Farm School, in the establishment of which there will be no further unnecessary delay, will offer facilities and advantages to the parents and friends of disobedient children, which could hardly be given by any merely municipal institution.

2d. Here, likewise, I would place the adult idler, who is *able*, but *unwilling to work*. His ability is the resource God has given him; and if he fail to avail himself of this resource, when he may have employment, society has a right to claim, and to have, from this very resource, a remuneration for all which it may contribute for the sup-

port of the able bodied idler. Through this ability, his poverty is remediable.

Again. There are those who are beginning to be poor through intemperance, with whom, however, intemperance has not yet become an inveterate habit. Their poverty is remediable, because, by wise measures, kindly and perseveringly pursued, they may be recovered from intemperance. Before they were intemperate, they were not indisposed to labor; and, even now, they labor perhaps when they can. But their loss of character brings with it some loss of opportunities of employment; and they are sometimes unfitted for employment, when, if they had been temperate, they might have obtained it. They become as distrustful of themselves, as others are of them. Difficulties and embarrassments come upon them, which they have not energy to bear. They contract debts, which they have no means of paying. And *trouble, trouble*, as they say, drives them to recklessness, and to habitual intoxication. But no one is at once, or suddenly, an habitual drunkard; and he who is an habitual, and irreclaimable drunkard, and therefore irremediably poor, had he early been an object of christian sympathy, and interest, by well directed efforts might have been recovered to temperance, and saved from pauperism, and perhaps from crime and wretchedness.

Again. I would form a division in this class of the thriftless, and the improvident. There are those of this character, who are neither idle, nor intemperate. But they have no notion of a wise and economical appropriation of what they earn to the true necessities of their condition. They have never been instructed in the principles of a wise economy; and they are poor, only because

they are thriftless, and in their way, extravagant. One may expend all for food; and another, all for dress, or for some other equally foolish indulgence. Masters and mistresses of families may do much for the prevention of poverty from these sources, and make themselves great benefactors to their domestics, by faithfully instructing those who live with them in this relation, in the rules and habits of personal and domestic economy; by encouraging them, instead of squandering their wages, to deposit them for accumulation and interest in the Savings Bank;* and, by calling forth, and strengthening in them, a sense of duty in regard to the future, — their future support and comfort in life, — train them to the sen-

* The Savings Bank in this city was incorporated in December, 1816. Since that time, the depositors in it have been 21,260; and the amount of deposits $3,347,533. A number of gentlemen, in succession, have gratuitously given much time to the direction of its concerns. But it was begun, and has principally been sustained, by the energy and untiring benevolence of James Savage, — a name which needs no titles. I know, indeed, that nothing which I can say will add anything to the estimation in which this gentleman is held among us, as a benefactor of our city. But my opportunities have been greater than those of most of our fellow citizens to know the extent of his labors, and the worth of his services in this cause; and I know that his good fame has been well earned, and that it will wear well. When the causes of pauperism and crime, and the principles and means of their prevention, shall have obtained a wider interest, and shall be better understood among us, the value of the institution for which we are so much indebted to Mr Savage will be even more generally, and strongly felt, than it now is. Nor do I hesitate to say, that he will deserve to be held in grateful remembrance by succeeding generations in our city, till the pile of granite which has been reared for our New Savings Bank shall have crumbled into dust.

timents and habits, which will do much to secure for them a competency, under any but extraordinary exigencies of their life. Nor will the ministry for the poor be unfitly employed in teaching this economy from house to house. Nor will any one, be he who he may, have conferred a small benefit either on the individual, or on society, who has impressed wise, prudential maxims on any mind, which might not otherwise have learned them; and by the influence he has thus exerted, has saved a fellow being from the sufferings, and the exposures, of a life of thriftlessness and poverty.

The *fourth* of the classes into which I would divide the poor consists of those, whose poverty is *irremediable*, and is to be *ascribed to their own misconduct.*

In the first division of this class I would place *the irrecoverably intemperate.*

I have indeed stated, as a leading principle of my ministry, that human nature, or in other words a fellow being, whatever may have been his transgressions, and whatever may be his character, is never to be given up as irretrievably lost. The number, however, is not inconsiderable of those, in whom the springs of their moral being seem to be so far enfeebled, or even worn out, by long continued vicious indulgence, — for example, by the habitual and almost unrestrained intemperance of many years, — that they are no longer to be trusted within the circle of the exposures, under the power of which they have most clearly proved themselves unable to maintain a resolution of abstinence and virtue. They are not to be morally given up, as utterly beyond hope, because there are yet in them moral elements, of which, under a change of circumstances in regard to them, we may

avail ourselves to do much for their moral restoration. But they must be brought under other external influences than those under which they have lived, in order to their due preparation for the excitement, and exercise of the moral power, which still remains to them. They are not in a condition to be trusted with freedom, and therefore should not have it. At least, they should be restrained, till it is believed by those who are competent to a judgment upon the subject, that a trial of liberty may be allowed to them. I believe without a doubt, that if an asylum should be instituted for the intemperate, by a confinement in which they should be made to feel, that, vicious as they have been, and are, still they are not confounded in public estimation with profligates and thieves; in which every inmate, as far as may be practicable, should work at the trade in which he has been educated, and in which his earnings would be greatest; in which his confinement should be long enough to give a reasonable hope that a change of moral habits, as well as of dispositions, has been acquired; and in which the earnings of every inmate, above the sum necessary for his own support in the institution, should be appropriated, if need be, for the support and comfort of his family; I have, I repeat, no doubt that such an asylum would be a means of a complete moral recovery of very many, who would otherwise be irrecoverably intemperate, poor, and miserable. I feel as much abhorrence of intemperance as is felt by any one. But I have lived in a connexion so long, and intimate, with this class of our fellow beings, that I well know, that desperate, self-abandoned, and even utterly irrecoverable as some may be, many of them have claims upon universal sympathy, and commiseration, as strong even as those of any class

of human sufferers. I have seen them weeping bitterly under convictions of the guilt and misery to which their intemperance has brought them ; and I believe that, for the time, they were sincerely resolved to avail themselves of the means of maintaining a life of future sobriety. I believe their sincerity of purpose, because I have known it to be followed out by a total abstinence from intoxicating spirits for a month, or for six weeks, or even for three months. But the deeply seated disease, moral as well as physical, which has been induced by years of intemperate indulgence, and which has seemed to have been, — and may it not actually have been? — controlled in its power for a time by the strong moral exercises of their minds, has again renewed its attacks ; and, when these moral sensibilities have been less strong, and these moral exercises less active than they were, or, it may be, have been suspended, the demon has returned, as it would sometimes seem, with a seven-fold power ; and each last state of the poor victim is, perhaps, worse than that which preceded it. While, therefore, I would never cease from endeavors to reclaim every intemperate individual, to whom it may be my privilege to extend the offices of the christian ministry, I am yet compelled to form from the habitually inebriate, a division of the irremediably poor. For, even though many, and most of them, by the means I have suggested should be wholly recovered to temperance, yet if the physical system be so far diseased, and broken down, by their previous habits, that they are not again to be capable of labor, they must, if they have depended on their daily labors for their daily bread, be irremediably poor ; or in other words, dependent on chari-

ty during the remainder of their lives. In our new House of Correction, now in progress, in which classifications may be made of its inmates; in which the principle of solitary confinement at night will be adopted, and I hope also, lengthened terms of confinement, and a wise provision for religious and moral instruction, during which a fair trial at least may be made of the practicability of establishing new habits, something may be done to meet the want of an asylum for the intemperate; and no inconsiderable influence exerted for the reformation of this, and of other classes of its inmates. Our old House of Correction, to the reproach of our city, has been too long tolerated among us. I have had ample opportunity to know its character, and influences; and I have no doubt whether it has greatly ministered to the increase of intemperance, and of profligacy among us. Should the intemperate, in our new institution, be wholly separated, as they ought to be, from other classes of offenders within it, and be brought under the moral discipline under which they may be brought there, I believe that the irremediably poor of their number will be small, compared with what it now is. And, should society avail itself of its rightful power, in regard to the existing causes of this evil, a very large proportion of the pauperism by which our fellow beings are debased would be prevented, and an incalculable amount added to human virtue and happiness.

2dly. Here, too, I would place the *inveterately profligate* who fall into poverty.

There is indeed much less ground for a hope of the recovery of those who are far gone in profligacy, than of

those in any other class either of civil, or moral offenders. Of profligacy, says Burns,

> "I waive the quantum of the sin,
> The hazard of concealing;
> But, och! it *hardens a' within,*
> *And petrifies the feeling.*"

And, truly, it does *petrify* all the best sensibilities of our common nature. It debases man more than any other sin. But it debases woman far more than man. And as the number is large of those, who, by reason of their profligacy, are unable to obtain the means of their support by any honest and honorable employment; and, failing of support by this cause, who have no alternative but to beg, or to steal, or to live on in their sin; the moral well being of the community is deeply concerned in the inquiry, how shall they live? or, what disposition shall be made of them? Many of them, if rescued in an early stage of their transgression, and committed for a few years to the kindly care of faithful and competent teachers, might be saved from falling into poverty, or dependence. But when they cannot be made to earn their subsistence; — and this is the case of but too many of them, — they are, and must be treated as irremediably poor.

Here, in fine, I would place all those, whose poverty is a consequence of their vices, and whose vices have reduced them to a permanent inability for self-support. There is a poverty, which is immediately attributable to insanity; and, going one step farther back, to vice, the cause of the insanity. There are also sore bodily diseases, which induce a permanent incapacity for labor, in those

who have depended for their support upon their daily earnings, which are most clearly to be attributed to their violations of the laws of God, and of man. It is very questionable, how far any of the individuals of this division should be left at liberty, to live where, and as they will. They are, however, as far as they retain moral faculties, still to be treated as moral beings, and therefore to be brought under the most favorable moral influences. This is not less the dictate of Christian humanity, than it is that they should still be recognised as beings partaking of the physical wants which are inseparable from our common nature. I would not, indeed, that they should be considered as convicts, and their place of confinement as a prison. But I would that we should neither discourage the exertions of the virtuous for self-support, by an exercise of charity which shall give it the operation of a bounty upon vice; nor encourage the vicious in their debasement, by showing them that they may safely continue in it, and still look with confidence for equal favor at last, as if they had resolutely maintained their virtue.

In view of this classification of the poor, I think it will be obvious, 1st, that all, in each of the divisions of the first class, — that is, that the incurably insane, the idiot, and the deficient in capacity for self-direction and self-support, — have as strong and defensible a *claim* for their support upon those who have the means of aiding and supporting them, as he who has inherited, or has earned property, has by law, and common consent, a claim upon such property. The single fact, that they are poor without any fault of their own, con-

sidered in connexion with the acknowledged principle of law, that "the act of God injures no man," establishes their rightful claim to support by others; their absolute right and claim, 1st, upon their near relatives; and 2dly, upon the community, where there are no relatives who may support them. I attach importance to this doctrine, because, if admitted, — and in this view of it I think that it hardly admits of dispute, — it settles a great and primary question respecting large numbers of the poor. It places the duty of making a comfortable provision for the irremediably, and innocently poor, upon its true foundation; that of unequivocal *right*, and *justice*. I know not, indeed, of a more palpable violation of justice, and of absolute right, in any of the transactions which human laws have declared to be criminal, than is the act of confounding any of these innocent sufferers with criminals, by imprisoning them with criminals. This, however, has been done, and is still done, both in this city, and in other parts of our Commonwealth. Would that I could make any exposition of this evil, which would excite all in our State and country to demand, till they had obtained, its perfect remedy!

In view also of the second of these classes of the poor, that is, of the deaf and dumb, the blind, the curably insane, children who cannot be provided for by their parents, or near relatives, and all, in fine, who, without any fault on their own part, are necessarily and temporarily poor, I would ask, if their *right* likewise to the care and support of others, in proportion to, and during the time of their inability, be not as perfect as is the right of those of the first class? They are *innocent*, as far as respects

their poverty. This is an elementary consideration which is not to be lost sgiht of. If, then, they have no relatives who are able to take the charge of them, or if adequate provision be not made for them by private charity, is not the State, or the Government of the State, bound to stand to them in the relation of a parent, to assume this charge, and to be faithful to the duties implied in it? Here, indeed, is not only implied a limitation of the time during which the individuals of this class may *claim* the protection and support of society ; but, a *right* also on the part of society, which is quite as absolute as this claim, to avail itself of any capacities which any of these individuals may have for self-support, under the direction of others. Nay, society will have a perfect right, if they shall ever be able to render it, to demand of these individuals a compensation for what it may have done for them. But it cannot rightfully, or innocently, disregard their claims. These claims are as clearly to be inferred from the elementary principles of common law, as they are from those of humanity, and of religion.

In respect to those of the third and fourth classes, the ground of appeal to charity is changed. There are, indeed, rights and claims, which can never be lost. The greatest offender against the laws either of God, or man, may justly claim from his fellow man exemption from suffering, or loss, any further than suffering or loss on his part is essential for the security of the rights of others. If it can be shown of any one, that the forfeit of his life is essential for the security of the lives of others, his life is then justly forfeited, and may be taken. But in no other case may it justly be taken by man. If any one may be so confined, whatever may have been his crime, that no

danger is to be apprehended from him,he has, as far as man is concerned, a perfect right to his life. This, I think, should be an admitted principle of criminal jurisprudence. There are therefore rights and claims of the vicious, as well as of the virtuous poor. But here, also, are as definable rights and claims of society. If the support of any, by society, is demanded, or becomes necessary, while the individuals claiming it have ability, under the superintendence of others, by any labors to contribute to their own support, the right of society is perfect to claim, and to enforce this labor. Government therefore has the right, and it is its duty, to establish Work-Houses, Houses of Correction, and State Prisons; and to require the labors of the inmates of these institutions for their own support. Let the idle, then, the drunkard, the dishonest, the profligate, and other classes of offenders against the laws, be recognised as enemies of society. Let society provide for its own security by their confinement; and let it demand, as it rightly may, the products that may be obtained from their industry, as a remuneration for the charge of them. But, while it punishes them, let *their correction*, and not *its revenge*, be the object of this confinement, and of this punishment; let a just discrimination be made between the classes of offenders; and, let the claims of mere misfortune, and of innocent inability, be acknowledged with a free and generous sympathy. A recognition of these principles, I believe, would do much to lessen the amount of want, and crime, and misery, and to advance the security and happiness of society.

I beg leave, in addition, yet a moment longer, to call your attention to two of the divisions which are here made of the poor. I refer, 1st, to the morally exposed

children, who, if left to go on in vagrancy and vice, it is almost certain will fall into pauperism and crime, or both; and, 2dly, to the intemperate; and in connexion with these, to the facilities and excitements to intemperance, which are so far at least authorized, as to be licensed by our laws.

I have placed the children to whom I here refer in the second and third classes of the poor. And I have spoken of their *claims* upon public and private interest for provision for their support. They have, however, quite as strong a claim to special care for their moral security. I am solicitous for no object more than for this regard, and provision for this class of the young; for, I repeat, there are no means by which so much may be done, as by these, for the prevention of pauperism and crime, and all their attendant personal and social evils. A large provision is indeed made by our city, and throughout New England, for the support of free schools. This is well. The laws which require, and provide for the support of these schools, are a recognition, on the part of the legislature, of the just claims of children, and of the duty of government in regard to them. But is the law which establishes these schools commensurate with the claims of those for whom they are instituted? It is, indeed, as far as these schools are commensurate with those actual necessities of children, without a provision for which there is neither security for themselves, nor for the society in which they may live. In other words, they fairly satisfy the claims of those children, who need not any further care for their education, except on the part of their natural guardians. But there are children in our own community, and in many other communities, who are at an

age at which they should be in some school, but are not in any; who are idlers and vagrants; who are living without moral restraint; and are every day advancing as rapidly in the vicious education which they are receiving not only in the streets, and in their haunts, but in their very homes, as the most industrious children in our schools, and the best morally taught at home, are advancing in useful knowledge, and in virtue. And, it should be understood, there are children also in our schools, who, by the vicious associations in which they are living, either from the indisposition, or the inability of their parents to restrain them, are in a daily and regular training for a vicious, a mischievous, and a miserable life. Where, then, lies the responsibility for these children? I pray for a calm and serious attention to this inquiry. Is it answered, first, without doubt, with their parents, or their other near relations? True. But suppose that they have not parents, or near relatives; or, if they have, that these parents or relatives are unequal to the charge, or are faithless to it. Is there then no further responsibility for them? Does society *owe*, — I mean literally, does society— owe them no further care, and no other provision for their moral safety and well being? Or, if this inquiry be deemed exceptionable, I will ask, has society no direct claim upon them for its own security, and no corresponding duties towards them, which it may not wisely disregard? This question, I am happy to say, has been answered by our city government, in the ordinance which has established the House of Reformation at South Boston. And it has received as distinct a reply from our community, in the measures which are in train for the institution of a Farm School, the great design of which

is, a provision for the moral education, as extensive and complete as it may be, of all the children in our city, whose moral exposures are believed to require peculiar care, at once for their own virtue and happiness, and for the well being of the community. Our city has no greater benefactors than the men, who, by these, and other means, are doing what may be done to close the very springs of pauperism and crime among us. The Savings Bank, the House of Reformation, and the Farm School, are among the noblest of human devices for human good. They are preëminently christian institutions, because they are exclusively the growth of christian sentiments of humanity and duty; because they meet a class of the claims of humanity, which Christianity distinctly recognises. Let their character and influence, then, be justly estimated, and they will never want either friends or patrons. Let them be duly supported, and cherished, and, with the increase of our population, we shall have to diminish, rather than increase our provisions for abject poverty and crime. Happy will be the society, in which great moral preventives shall supersede the necessity of legal coercion, for the security and happiness of its members! The experiment of the tendencies of force and of fear, as the great instruments for the government and security of society, has been continued quite long enough to satisfy every fair mind. Our country, at least, is in a favorable condition for a fair trial of the efficacy of an appeal to, and a reliance upon, the higher principles of human nature. And if proper measures shall be taken to call forth these principles, and to secure their predominance, I have no fear for the result. To the extent to which the trial has been carried, we have the most satisfactory evi-

dence of its happy results; and our community can be blessed by nothing more, which God has placed within the power of man, than by the widest possible extension of this good among us.

We may, however, do all that can be done for the moral education of the young, and yet, to a very painful extent, be expending our strength for nought, as long as our streets are everywhere holding out facilities and excitements to intemperance, under the very sanction of the law. Intemperance, under these circumstances, will increase, and with it the number of poor, and of criminals. Where, then, I would here also ask, lies the responsibility for these evils?

The Legislature assumes the right to regulate the sale of ardent spirits. This assumption is founded in the right, which is conceded to government, of controlling those operations of individuals, an unrestricted allowance of which is incompatible with the general welfare; as the power to require the erection and maintenance of Work-Houses, Houses of Correction, County Jails and State Prisons, is founded, in like manner, upon the right which is also conceded to government, of depriving of their liberty, and otherwise of punishing those, whom its other restrictive enactments are insufficient to deter from idleness, vagrancy and crime. And yet, by the very terms on which it offers to license the keeping of dram-shops, and the freest sale of the substances which it recognises, in their abuse, to be a cause, and of which we have the evidence everywhere around us, that they are among the most active and influential of the causes, of abject pauperism and crime, it does all which it can well do to legalize that, which it acknowledges to be inconsistent with the public safety; and, thus to secure a perpet-

ual increase of the inmates of those very institutions, a principal demand for which grows out of the facilities and excitements which dram-shops and bar-rooms offer to intemperance, lawlessness, and every civil and moral offence. Now I would say, that government either has the right and the power to restrict the sale of these spirits, or it has not. If it have not the right, let the assumption of it be relinquished ; and let every one, in this respect, do what he will, without asking permission, and purchasing the privilege to do it. But if it have the right and power, I would ask, what is the extent of that right and power ? Is it limited to acts which do not, and which it is known cannot, and will not, impose the smallest possible restraint upon the sale of these spirits ? Why, then, waste time and money in laboriously framing and modifying legislative enactments, which not only go for nothing in the cause either of private virtue, or of public security, but which themselves virtually sanction debasement and crime, and, indirectly call up any sentiment in the public mind respecting other legal restraints, than that of respect, and a sense of the importance of regarding them ? I would appeal to Legislators, and to our whole community, on this great subject. If government have the power to restrict the sale of these spirits, except on the conditions on which it shall see fit to license their sale, it must then have the power to impose conditions, which shall be effectual to the restraint of their sale. This seems to be self-evident. And if they have the power to impose these conditions, where lies the responsibility for the six or seven hundred dram-shops in our city ; and for the facility, in every village in our Commonwealth, of obtaining a gallon of these spirits for the small cost of forty

cents? Either power is here assumed without right, or there is a very sorry trifling, in our legislation upon this subject, with right, and power, and responsibility. Much has indeed been done in the cause of temperance, and much more I trust is to be effected, through an enlightened public opinion. But our halls of legislation have yet done nothing in this good work. Have they, however, nothing to do in it? And, have they not all the requisite power to do much in it; and thus more, perhaps, than by any other single restrictive right and power which they possess, to secure order, and happiness, property, liberty and life? *

* We have recently seen not only our city government, but our public at large, awake to the duty of doing all that could be done for security against the disease, of the ravages of which we have heard so much in the other cities and nations of the world. And when it was found impracticable to prevent its irruption, the most prompt and energetic measures were taken to arrest its progress, by removing the causes by which it was supposed that it might have been generated. But is the *intemperance* which prevails in our city, in our commonwealth and our country, a smaller, or is it an incomparably greater evil, than the cholera? And if equal solicitude were felt by the government of our city, and state, and nation, and a proportionally united and resolute effort were made by the temperate in our land, for the absolute suppression of intemperance, as has been made in Boston for protection from the cholera, how long would intemperance continue to be as it is among us? May God open our eyes to the true character of evils, and unite our hearts in the cause of correcting, and of preventing them!

"In solemn truth, there is nothing of more serious consideration, nor which more loudly calls for a remedy, than the evil now complained against," — drunkenness. "For what can be more worthy the care of the Legislature, than to preserve the morals, the innocence, the health, strength and lives of a great part, — I will repeat, the most useful part, — of the people? So far am I, in my opinion, from representing this in too serious, or too strong a light,

In my last Report I expressed "my strong desire, that some one should take my place in this ministry, to whom I might act as an assistant, and on whom might devolve the whole duties of the chapel." That desire has been accomplished. My young friend, Mr Charles F. Barnard, has entered upon the service in the fulness of its spirit; and I look with great confidence and happiness to the results of his labors. You will join with me in the fervent prayer, that he may be an instrument of extending widely among us a christian sense of human relations; of doing much to ameliorate condition through the improvement of character; and thus, of advancing the cause and kingdom of Christ. Of the patrons of this ministry, I entreat for him a full portion of the sympathy and aid, which have been so generously accorded to myself.

A very few words more, and I have done.

"Men have outgrown the other institutions of that period when Christianity appeared; its philosophy, its modes of warfare, its policy, its public and private economy. But

that I can find no words, or metaphor, adequate to my ideas on this subject. The first invention of this diabolical liquor may be compared to the poisoner of a fountain, whence a large city was to derive its waters; the highest crime, it has been thought, of which human nature is capable; a degree of villany, indeed, of which I cannot recollect any example. But, surely, if such was ever practised, the governors of that city would not be thought blameless, did they not endeavor, to the utmost, to withhold the citizens from drinking the poisonous draught. And, if such a general thirst after it prevailed, as we are told possessed the people of Athens at the time of the plague, when, as Thucydides says, they *ran into the wells*, being constantly possessed by an inexhausted thirst, what could justify the not effectually *cutting off all the aqueducts, by which the poison was dispersed among the people?*"—"*Causes of the Increase of Robbers.*" *Fielding's Works. Vol. x. pp.* 365, 6.

Christianity has never shrunk as intellect has opened, but has kept in advance of men's faculties, and has unfolded nobler views, in proportion as they have ascended." * Let these nobler views, then, engage the thought and interest of those who may, if they will, do much to bring the institutions of our city far nearer than they have yet been brought to the purity of character, and to the happiness in their results, which Christian principles only will impart and secure to them. There is too much of a disposition among us to overlook the great interests which are comprehended in our schools, our penitentaries, and our public charities. But is it not, comparatively, a matter of very light concern, whether a few thousand dollars more or less shall annually be appropriated for the clearing of sewers, or the widening of streets; or, whether a few dozens or scores, more or less, shall annually be added to, or taken from, the number of our paupers and criminals? Whence, then, is it, that there is among us so many, from whom an exalted public spirit might have been expected, so much disregard of our institutions for education, and for penal and charitable purposes? These institutions are now young; and we may prune them, and engraft upon them, with a confidence that they will reward us with the genuine fruits of justice, and of benevolence. But let them become entangled in their growth, and acquire obduracy and stubbornness from time, and the evils connected with them may be irremediable. I beseech, then, the intelligent and moral among us, to look carefully to the character, the condition and prospects of those institutions, which they are taxed to support, and which will bring increasing weal,

* Channing's Discourses, Reviews and Miscellanies. p. 35

or wo, upon themselves, and their descendants. To whom shall the charge of these institutions be committed? This is an inquiry of solemn import to the well being of our community; and every elector answers this inquiry for himself, by the vote which he casts into the ballot box. And, does not he incur a fearful responsibility, who, professing to comprehend the value of these institutions, does not give his vote in our public elections; and thus withholds his suffrage from those, to whom a little reflection would make him even solicitous that these great interests should be entrusted?

I have had no interruption in my ministry for the last six months from ill health; and I look back to this term with equal gratitude and happiness, as to any equal portion of the time which I have passed in this service. I trust that this ministry may now be considered as established among us. May it go on increasing in its beneficial results, and commending itself alike to the rich and the poor. It must, and it will, if it shall be wisely conducted, be one of the most important of the instruments which can be employed, in cities at least, to extend most wisely the purifying and saving influences of Christianity, and to advance social order, security and happiness.

Respectfully,

JOSEPH TUCKERMAN.

November 5, 1832.